Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 30

Sept 2025

Issue 3

Cover Page

The cover page picture of Sept 2025 of Vedanta Sandesh is a small, beautiful & colorful bird of the Himalayas - the Red-billed Leothrix. (Leiothrix lutea). It is commonly called as a Lipstick Bird. A native of Asia - from Himalayas to Eastern China, and was also introduced in various parts of the world like Hawaii, Japan, Reunion Islands and parts of Europe.

The Red-billed Leiothrix is a brightly colored babbler with red bills and a dull yellow ring around their eyes. Their backs are olive green, and they have a bright yellow-orange throat with a yellow chin. The edges of the wing feathers are brightly colored with yellow, orange, red and black and the forked tail is olive brown and blackish at the tip. The cheeks and side of the neck are a bluish grey color. A riot of colors. Females are somewhat duller than males, and lack the red patch on the wings. Their habitat is dense undergrowth of hilly forests, and are shy birds, difficult to see. Such birds make Himalayas such a colorful place.

Getting an opportunity to see this bird is a matter of great joy, it is indeed an Aranya Vibhooti, that which spontaneously makes us remember their awesome divine creator.

Om Tat Sat

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Vedanta Sandesh

Sept 2025

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Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

Monthly eMagazine of Vedanta Mission
Sept 2025 : Year 30 / Issue 03

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अकृत्वा शत्रुसंहारम्
अगत्वाखिलभूश्रियम्।
राजाहमिति शब्दात् नो
राजा भवितुमर्हति।।

Without eliminating his enemies and without bringing the splendor of the whole kingdom under his sway, by merely repeating, — I am the King, one cannot become a King.

Vivekachoodamani - 66

Message from Poojya Guruji

Dhyan in Gita

Meditation or Dhyan is a matter of great interest to all - believer or non-believer alike. Depending upon the priorities and goals of different people, they all see the profound role of our mind in the entire process of their pursuits. No wonder everyone suggests that Dhyan should become an integral part of our daily routine. The exact nature & methodology of Meditation too varies. Let us briefly see what exactly Bhagwad Gita has to say in this regard.

Ch-6 is Dhyan Yoga

Chapter six of Bhagwad Gita is called as the Yoga of Meditation - Dhyan Yoga and also Atma-Saiyam Yoga. Interestingly Gita doesn't start immediately with practices of Meditation, and neither does Patanjali Maharshi in his well-known treatise - the Ashtanga Yoga (also called as the Yoga Sutras). In Ashtanga Yoga, Dhyan is the seventh stage. Even in the Bhakti Sampradaya the famous Navadha Bhakti given by Sri Ram to Shabari, Japa is not the starting point. It is the fifth step. However many prescribe it as a starting point. So obviously they are not talking about the Meditation as revealed by the

great sages, but someone's own system. We shall be limiting ourselves to what Bhagwad Gita is talking about.

Prepare the Mind

The first step which Krishna suggests is Bahiranga Sadhana. The preparation for Dhyana while in the field of action. A mind which is self-centered and anxiety-ridden is not the right mind for Meditation, whatever the methodology may be.

So the right suggestion is to let the plane get the right momentum before it can take off. This is where our day to day activities come into picture. Most of our time we are in

the field of work, and if we keep on working for ego-fulfillment then basically we keep affirming that I am limited and a wanting person. So we have already decided that 'I am limited'. So what will you discover in Meditation, nothing new. Let us learn to live lovingly and with righteousness. There is what is called the Preya path - which is the path of pleasure aka ego-fulfillment; and there is what is called as the Shreya Marg or the path of righteousness. Shreya Marg facilitates thoughtfulness and contemplation. So that's step number one.

Learn to be with yourself

If you wish to realize the truth of yourself, then don't be a man of crowd all the time. That is extrovertedness and implies that the source of lasting joy lies yonder and not within you. Learn to be with yourself, learn to be with nature, free of anxieties and just see the beauty of nature around. Reduce your dependences, be tough with least possible crutches. That way you will be able to sit with yourself and observe the world within.

Master your Mind

Dont let the mind lead the way. Living a life of whims & fancies is like being a slave to your mind. Mind is a beautiful instrument and it works best under the direction of your understanding and convictions. Best way to

master your mind is to resolve to do something which you know is better. Like Japa - thinking of all the blessings which God has showered on you and expressing heartfelt thanks to God - the one who has created you and this beautiful world. That is the basic essence of Japa. It is first step in managing the mind.

Know the Mind

Once you have managed your mind relatively, then comes the important question - What is this Mind? What are thoughts? Sit down quietly and observe the mind - to humbly know it. Why does mind wander, which all thoughts gener-

ally come in our minds. All this is important to know. They all reveal our conditionings, and ultimately we have to handle and even negate our conditionings. So learn to objectively observe your mind.

Finally appreciate the Thinker

All thoughts are prompted by a thinker, Dont by-pass the thoughts to appreciate the thinker, rather appreciate the thinker in & through the thoughts. It is this fellow alone who is bringing about he thoughts, and all for its aspired aspirations. So thoughts alone reveal the truth of thinker. As long we remain that thinker the entry to world beyond

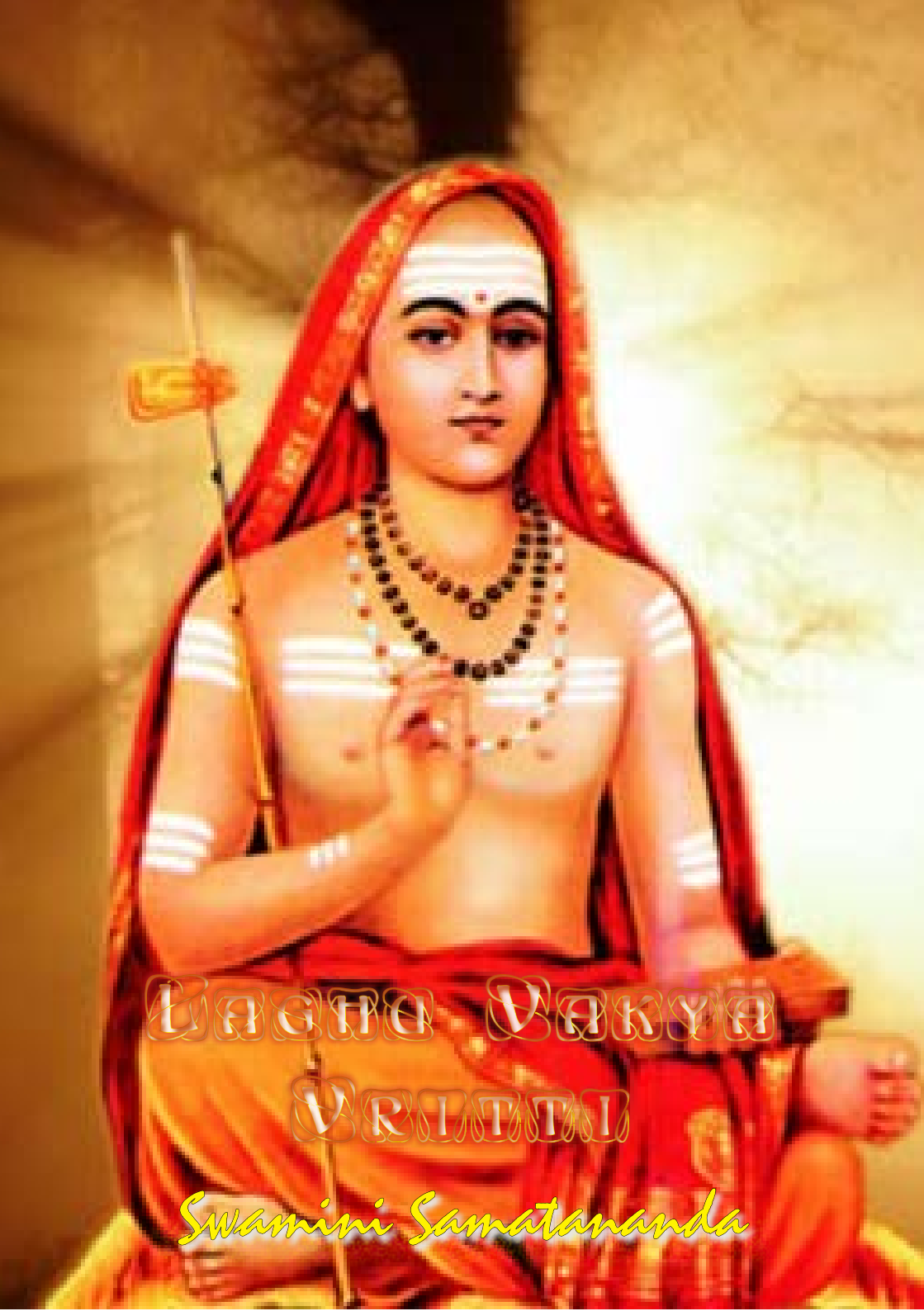
is out of bounds for us. Appreciate the truth of thinker, that alone is the ego, the 'I'. Whatever we have been taking ourselves to be.

Jiva is Atma plus Conditionings

It is only when we first objectively appreciate the truth of our individuality that we realize all the notions and conditionings which we carry on our shoulder like our cross. Appreciating the notions as notions alone helps us to negate them. In fact that alone is negation. When we negate our deep-rooted notions then we are

what we are. Gita asks us to aim to Be Yourself'. Having woken up to your truth - let no other thoughts come thereafter. Just be yourself. See the timelessness of your self-effulgent existence. This is the real you. It transcends all yet pervades all. This fact is to be realized deeply. All this is in brief the Methodology of Meditation as revealed in the Bhagwad Gita and in fact in all Upanishads too.

Om Tat Sat



Laghu Vakya Vritti

Swamini Samatananda

Shloka - 02

अज्ञानं कारणं साक्षी
बोधस्तेषां विभासकः।
बोधाभासो बुद्धिगतः
कर्तास्यात्पुण्यपापयोः।।

Ignorance makes the causal adjunct. Pure Consciousness stands behind them all (i.e. the three adjuncts) as the witness and the illuminator. The reflection of the Pure Consciousness on the intellect (acquiring the sense of individuality due to ignorance) becomes the Jiva-the agent of good and evil.

Laghu Vakya Vritti

angati

The Revered Acharya began the text by speaking about the first two adjuncts of a Jiva. The Gross body (Sthool shareera) and the Subtle body (Sookshma shareera). This discussion of the two bodies is the first step in the process of discrimination. The journey of Self-Realization is only about negation.

One awakens in the Real Self by negating that which the Atma is not. Self-Realization as the word itself reveals is not about acquiring something which does not exist but it is about realizing that which I already am, here and now. This realization only comes about by negating the veils of which I am not. Thus, the Acharya spoke of the gross and subtle bodies to reveal that I am separate from it as it can be objectified and is constantly changing and ephemeral.

In this second shloka the Acharya speaks of the third adjunct - the Causal Body i.e. the Kaarana Shareera.

Ignorance is the Root-Cause:

While the first two adjuncts the gross and

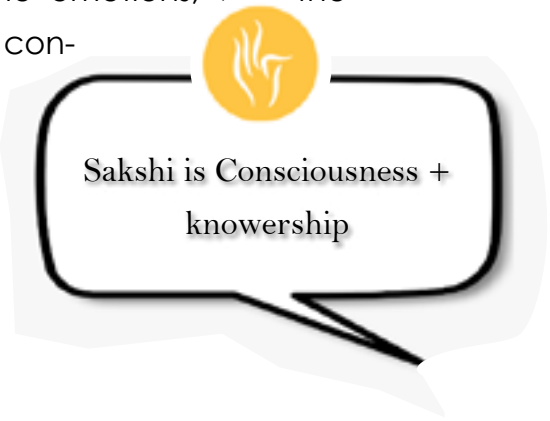
subtle bodies form the gross and subtle components of a human being, the 'Kaaran shareera' or 'Causal Body' is simply 'Ignorance of the Real Self'. Not knowing the truth. Ignorance being the cause of our endless journey in the sthool and sookshma shareera it is referred to as the third shareera. Ignorance is called a shareera or body because shareera is something that changes, decays and comes to an end. Just as the sthool and sookshma shareera undergo change and can be negated so also in the case of ignorance. Ignorance has come about due to some reason but it can surely be removed by gaining valid knowledge. As long as there is ignorance of who I real-

ly am, the journey of samsara will continue endlessly. The Karan Shareera or nature of ignorance is my fallacy in taking the sthool and sookshma shareera to be the Real Me. I am ignorant about the true nature of the Self and I come to identify with the sthool and sookshma shareeras. I take the two bodies as my real self. Since they are small and limited so I too am small and limited. Thus the journey of samsara begins in the desire to overcome this sense of limitation. This is a clear case of ignorance and

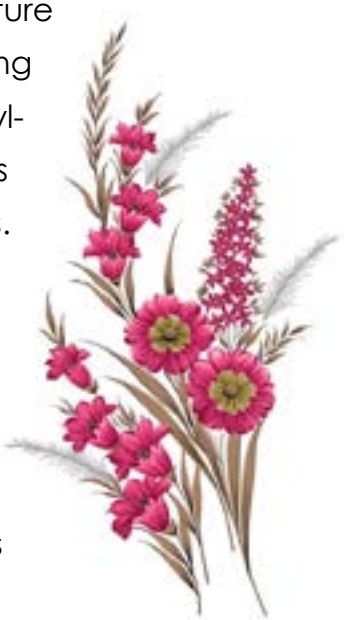
misapprehension. Not knowing the truth of the Self becomes the cause for the jiva to come into a body and go through a cycle of birth and death endlessly until one awakens to the truth.

Consciousness is the Witness:

Having diagnosed this, the Acharya takes us to the next level of discrimination by revealing that I am a 'Witness' a 'Sakshi' of the sthoola and sookshma shareera. Thus, now we need to see is that I am conscious of the physical body, the sense organs, the pranas, the emotions, and the intellect. There is a consciousness and that is Me alone. I know my body and mind. I know the changes



in my body, I know my happiness, my unhappiness, my knowledge, my ignorance etc. In fact the Sakshi is not only aware of the two bodies but it is also conscious of the three states of waking, dream and deep sleep state. Objects and scenes change but that light remains constant. It is timeless. The one who is aware of this is Me the Sakshi. Sakshi is of the nature of consciousness. Everything is the object of my knowledge. Interestingly this consciousness is effortless. When the body and mind are at work, they need to put in an effort to be productive and thus there is fatigue as well. But consciousness enlivens



and enlightens effortlessly. This consciousness is referred to here as 'Bodhah'. Awakening in this state is the goal of my spiritual journey. Having said this the Acharya further reveals how the birth of the Jiva and it's jivabhava come about, who then gets trapped in an endless trip of samsara.

Reflected Consciousness is the Jiva:

It has been revealed that the Sakshi is a constant truth of Myself which does not undergo any change and exists at all times. Then how did this Jiva come about who has ignorance and has by wrong knowledge. The gross and subtle bodies are made up of the five elements which are inert.

So, they are not a problem by themselves. Sakshi is infinite pure consciousness. It exists at all times without any change, effortlessly illuminating everything. So, consciousness is not a problem. In between these two entities is a third entity who changes the scenario. This is the imaginary existence of the limited Jiva who sees himself as small and limited by identifying with the limitations of the body and mind. This is like imagining the existence of a snake on a rope.

So there is an identity which is my truth and the other identity is born of my imagination. This is a story of the jiva. How does this come about?

The Sookshma Shareera or Antahkarana has this amazing quality to reflect consciousness. It is

like a mirror. In the illumination of the Sakshi this subtle body reflects consciousness. Although Consciousness reflects in everything but the surface must have the property to reflect it. This property is there in the intellect. This reflected consciousness is 'Bodhabhasah'. So when Consciousness reflects in the subtle body then there is a clear indication of life. Once this reflection comes about in a Jiva's intellect and it develops and matures and when Self-consciousness is clear then the sense of doership 'I am the doer' comes into existence. (bodhabhaaso buddhigatah karta syaat). Once this sense of deoership i.e. karta is invoked, then this karta can be sattvik, rajasi or tamasi. The individual predominance of

guna will further reflect in righteous actions or sinful actions. This is also nurtured by parents, society and education at large. Thus, the Acharya says karta syaat punyapaapyoho. Once the Karta is born then the cycle of paap and punya is propelled. This is the story of the individual Jiva.

In spite of this fallacy the good news is that this jiva or karta has the capacity to be self-conscious. When the Jiva is negated and the realization dawns that I am the Sakshi Chaitanya the doors of liberation open. By the process of discrimination between the Atma and Anatma the Jiva is negated and thus there is an awakening in the timeless reality. As long as ignorance is there the Jiva confines himself to a small world of body, mind and intellect. He lives

in an imaginary world of duality. The path of right wisdom liberates one from this illusory identity. The enlightened one awakens in the state of pure consciousness. He may adorn the role of karta with his freedom. He is not bound by it. An ignorant one's vision is that I am in the body whereas an enlightened one sees the body is in Me.

~ 90 ~

The Foolish Recognise Me Not

P.P. Gurudev
Swami Chinmayanandaji

The Art of Man Making

In order that the ordinary man, living in his limited world of perceptions, emotions and thoughts, may recognise the Higher, the concept of God has been held up by every religion. This is a means, not an end in itself. When God has been understood as the Supreme Creator, Sustainer and Annihilator of the world of plurality-when a person has accepted God as the one Reality behind the multiple many that

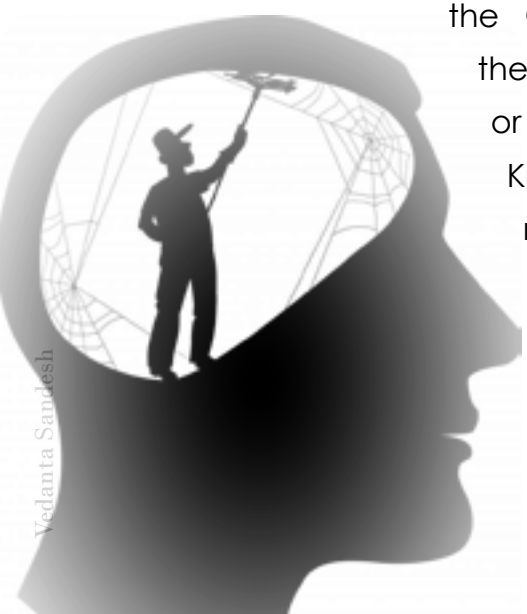
constitute this universe-when God has been acknowledged as the best of all emotions experienced in this world-then the seeker has risen above the world of happenings, its restless agitations and endless sorrows, to recognise a higher Governing Principle.

A child sees the waves; then it is helped to recognise the "totality of the waves", the ocean. The child then sees the waves as playing upon, rising from, existing in, and disappearing into the ocean. When it grows up a little, it knows that the ocean is a mixture of salt and water; a little later that water is hydrogen and oxygen in the proportion of 2:1 - H_2O !! Similarly, man, who is at the moment,

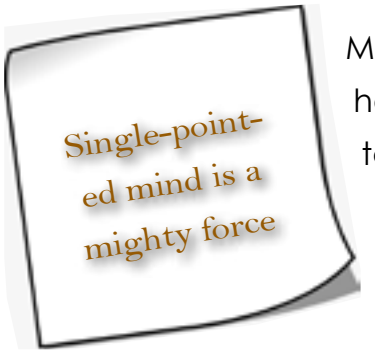
Knowledge implies going deeper to know the real cause

living in full recognition of his outer world, is made at first to recognise the vast store-house of love, power and knowledge-the Omnipotent and Omniscient Lord, who, as the "Cause", has manifested Himself as the "effect"-the Universe.

The pure Infinite Consciousness of the Vedas, Brahman, is that upon which God, you and the world all play the apparent game of manifestation. This substratum should not be confused with either the God-Principle, or with the world-phenomenon, or with its creatures. Lord Krishna, deploring man's mistaken notion that God is the Absolute Reality, despairs, The foolish regard



The Art of Man Making



Me, the Unmanifested, as having come into manifestation, not knowing My Immutable and Supreme, Transcendental State. The world is a manifestation of God and not of the Infinite Reality, the Supreme Self. The Immutable Consciousness is ever the same; no change can ever molest It-It is the Changeless. The foolish regard the unmanifested Me as having expressed into manifestation. This delusory misconception has come about only because they are "ignorant of My Supreme State".

Change and mutation are the tragedies of that which is limited, brought about by the ever-changing time. The Infinite, even when conditioned by time, must ever remain the

same without any change or mutation. The Supreme Self is thus, in Its Real Nature, Immutable and Transcendental. This true nature of the Self is realised only when the seeker goes beyond his own mind and intellect to be the spiritual Self within.

The sun is reflected both in the lake and in a tiny trembling dew-drop hanging from a lotus-petal. Similarly, the Infinite expresses through the universe as God, through a given mind-and-intellect as the jiva (ego). Just as the sun is never really conditioned by the lake or by the dew drop, so too the Supreme Consciousness is not conditioned by either the universe or by its beings.

The Art of Man Making

God is a familiar concept in all religions. The Idea of the Infinite, Immutable, Transcendental Consciousness is indeed rare! Lord Krishna clearly explains why. I am not available for all as I am enshrouded by Yoga-maya. This deluded world knows Me not, the Unborn, the Immutable. Vyasa is a master at coining new phrases to express subtle ideas. Here is a typical example: "I am veiled by Yoga-maya". Maya means illu-sion; Yoga means to yoke. Thus "the illusions caused by identifying with the mind" is Yoga-maya. We live now at the mind-intellect level, and get tossed about by the three modes of the mind, the three gunas. Looking out through the restless medium of the mind,

"fools recognise Me not" - "Me who am the Unborn, the Immutable". We perceive only the everchanging world of objects-emotions-thoughts.

> "Do see the thoughts, but also 'see' its seer."

The Supreme Self is ever unborn. To be born is to change. The Changeless can never be born, and since It is never born, It can never die. That which has neither birth nor death is Immortal, Immutable. Every change takes place in Consciousness, but Consciousness does not Itself ever change. The waves are born and they die in the ocean; the ocean does not share the

joys and sorrows, the births and deaths of the waves. Physical bodies, emotions and thoughts are born. They play and die away, all in the Beam of Light of Consciousness.

This Immutable, Unborn, Transcendental Self is not available for the experience of those fools who live identified with their mental modes (gunas) and inner vasanas. They are so completely enveloped by these gunas and vasanas, thoughts and emotions, phy-sical likes and dislikes that they cannot pierce the veil of Yoga-maya and come to discover the Infinite Consciousness in their hearts.

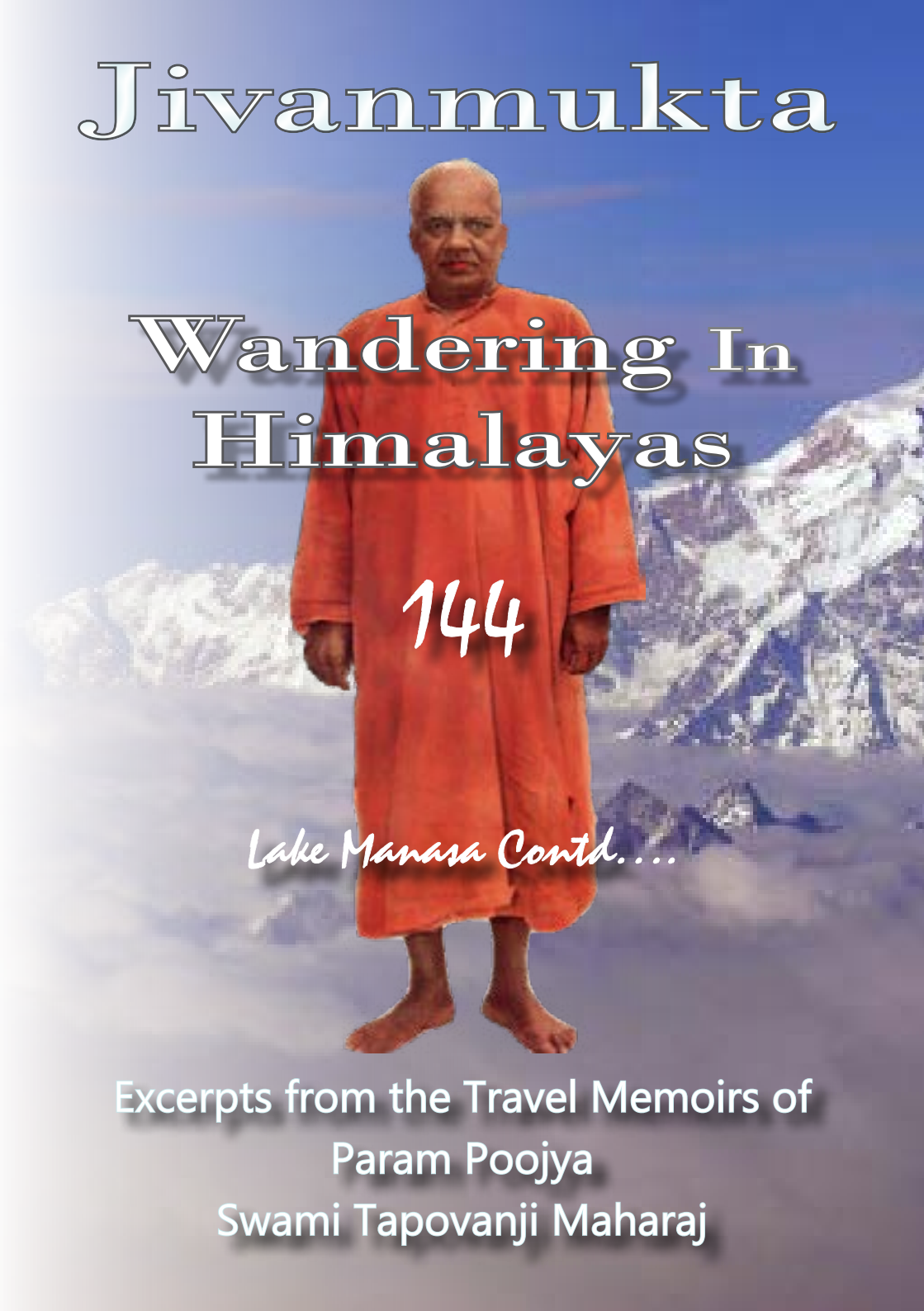
The wise recognise Me, the Supreme; fools do not ever recognise Me. Be wise and awake to the State of the Infinite in yourself and realise that God, world and creatures are your own projection, in yourself, by yourself.

The Art of Man Making

Awake from the dream and recognise that the dreamer, the dream-world and the folks in the dream were all your own mind projected in your own mind, by yourself. To realise this is to be fully awake. To awake is to end the dream along with all the dream-sorrows.

Wake up to the State of pure Consciousness. End all the limitations of the mortal in you. Your sorrows and imperfections are of your own choice. End them all, right away! You can!... You must!

Jivanmukta



Wandering In Himalayas

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Lake Manasa Contd....

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

Jivanmukta

Materialistic things may be perceived through the senses, but not matters relating to the Soul or religion. It is impossible to demonstrate to the eye or the ear that an evil action produces a sin (papa) or a good action produces merit (punya). In the same way it is impossible to make the Soul perceptible to the senses apart from the body. In such matters we have no al-

ternative but to believe the declarations of the great Rishis who attained superhuman wisdom. It is necessary for those who wish to enter the spiritual path and to progress in it to exercise their own mental powers, and to take on trust the valuable truths discovered by the great Rishis of the past. Doubt is a terrible enemy.

The fully educated or the wholly uneducated people entertain no doubts about God and religion. It is the half-educated who turn into skeptics. A little knowledge is a dangerous thing indeed. The skeptics lose this world and the next. Compared with them, even atheists seem better off. "Let us do anything and enjoy the pleasures of the world," think the atheists

and act accordingly. The skeptics doubt the soundness of the atheistic view, thus losing worldly pleasure. At the same time, they doubt the theist's view of Life-"Let us control our mind and body and perform our duties, which will lead us to Heaven" and miss the pleasures of the spirit world also. So they are losers on both fronts. The skeptics, who consider themselves supremely wise, have not wisdom enough to understand their own pitiable condition.

A noble characteristic of the Tibetan Lamas is their devotion to a life of austerity without any undue eagerness to propagate their view of life. In the ancient days, in India also the emphasis was on example and not on mere percept. Among the great Rishis who had attained perfection in practice, only a

few took to a life of preaching. The dissemination of ideas like knowledge (jnana), love or diety (bhakti), action without desire for reward (nishkama Karma), dispassion (vairagya), and spirit of sacrifice (thyaga) was undertaken only for the public good and not out of a desire for self-aggrandizement.

In spiritual matters, our sacred texts, our traditional law, and our spiritual matters advise that the first thing we must do is to save others, it is as dangerous as the blind leading the blind. We are living in an age of propaganda. We, the credulous public, are treated daily to false and vile

propaganda in politics, commerce, etc. Similarly in the field of religion, too, shameless hypocrites seek to dupe people while posing as Yogis. It is as clear as daylight that their activities are motivated by the desire for self-aggrandizement. If they succeed, they owe their success not to the excellence of their wares, but to their glib tongue and pushing nature. They build reputations for gyana yoga or penance, not as a result of strict observante, self-disciple, or actual experience, but by means of propaganda.

STORY
Section

The obstacle in our path

There once was a very wealthy and curious king. This king had a huge boulder placed in the middle of a road. Then he hid nearby to see if anyone would try to remove the gigantic rock from the road.

The first people to pass by were some of the king's wealthiest merchants and courtiers. Rather than moving it, they simply walked

around it. A few loudly blamed the King for not maintaining the roads. Not one of them tried to move the boulder.

Finally, a peasant came along. His arms were full of vegetables. When he got near the boulder, rather than simply walking around it as the others had, the peasant put down his load and tried to move the stone to the side of the road. It took a lot of effort but he finally succeeded.

The peasant gathered up his load and was ready to go on his way when he say a purse lying in the road where the boulder had been. The peasant opened the purse. The purse was stuffed full of gold coins

and a note from the king. The king's note said the purse's gold was a reward for moving the boulder from the road.

The king showed the peasant what many of us never understand: every obstacle presents an opportunity to improve our condition

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

Ashram News

Ashram News

Ashram News

Dhyan Session

Ashram News

Chanting Class

Ashram News

Lunch Time

Ashram News

Ashram News

Online Vedanta Classes

Subject: Tattva-Bodha

Subject: Gita Chapter-7

Ashram News

Online Podcast

Poojya Swamini Poornanandaji

Ashram News

Sri Krishna Janmashtami Celebrations

Ashram News

Vishnu Sahasranama Archana

Ashram News

Maha-Aarti at 12.o clock

Ashram News

'Jhoola Somwar' during Shravan

Ashram News

Om
Namah
Shivaya

Ashram News

Gau-Sewa at Gaushala

Ashram News

Celebration at Gaushala

Ashram News

Campers do Gau-Sewa

Ashram News

Devi Ahilya Mata Gaushala

Ashram News

Flag Hoisting by Campers

Ashram News

Blessings on Birthday

Ashram News

Blissful Sri Krishna Sankirtan

Ashram News

Ashram News

Yagnopavit of few Devotees

ऑनलाईन ज्ञान यज्ञ

08/09/2025 से 03/10/2025

(श्राद्धपक्ष के आरम्भ से दसहरा तक)

वक्ता : पूज्य गुरुजी स्वामी आत्मानन्दजी

प्रतिदिन सायं 7.00 बजे

You Tube पर प्रसारण

विषय : केनोपनिषद्

अपने स्वजनों की स्मृति में अथवा
अन्य निमित्त से इस ज्ञानयज्ञ के
आयोजन में अपनी आहुति प्रदान करे
और पुण्यलाभ अर्जित करे।

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Vedanta Ashram
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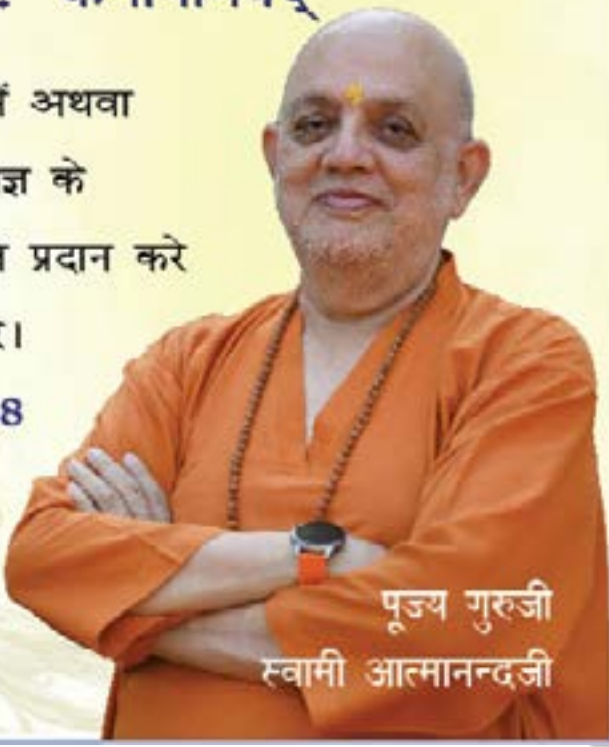

पूज्य गुरुजी
स्वामी आत्मानन्दजी

Ashram & Mission Programs

Daily Class (Ch-4) of

Bh Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

Online Vedanta Class

On Tattva Bodha

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

Ashram News

Online Gita Pravachans

Gita 7 - Chanting, Pravachan & Meditation

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

Pakshik 'Ekadashi' Podcast

on Every Ekadashi

By P. Swamini Poornandaji

Published on

@VedantaAshram YouTube Channel

Internet News

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

(☝ Click here)

Gita / Upanishad/ Prakaran Granthas

Sundarkand / Hanuman Chalisa

Shiv Mahimna Stotram / Chanting

Moral Stories etc

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